

**BILINGUAL RESEARCH CENTERS IN AN ALASKA STUDIES CLASSROOM**

**A  
PROJECT**

**Presented to the Faculty  
of the University of Alaska Fairbanks**

**in Partial Fulfillment of the Requirements  
for the Degree of**

**MASTER OF ARTS**

**By Julia Sipary, B.A.**


**Fairbanks, Alaska**

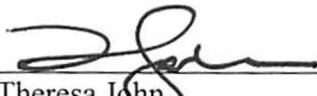
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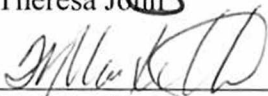
# BILINGUAL RESEARCH CENTERS IN AN ALASKA STUDIES CLASSROOM

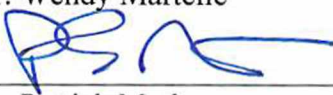
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# **Bilingual Research Centers in an Alaska Studies Classroom**

## **Project Rationale**

### **Description of location/community**

Napaskiak is located on the Kuskokwim River, approximately seven miles down the river from Bethel. Historically, it was occupied during the summer months during salmon fishing season. Napaskiak became a village with seven homes in the late 1930s to early 1940s when the Bureau of Indian Affairs (BIA) built a school. The school was one building and served students from the first grade up to the eighth grade.

Today, roughly 400 Yup'ik people reside in Napaskiak and approximately 150 students are enrolled from Kindergarten through the twelfth grade. The most stable employment obtainable is at the tribal office, city office, corporation store, clinic, and the school. Some members of the community commute between Bethel and Napaskiak to work. There are also seasonal jobs available, like carpentry, but those are inconsistent from year to year.

The community members continue a subsistence way of life, including harvesting salmon during the summer and picking berries into the fall. Another fall time activity is hunting



for moose and/or caribou. Winter activities include setting nets under the ice and fishing for “lush” fish (burbot). Spring entails a frenzy of pike fishing and bird

hunting. Sometimes these activities require hunters/fishermen/fisherwomen to travel 30 or more miles to reach their yearly quota.

### **Discussion of language and its status**

Growing up in my community, I never thought about language and the possible threat of losing our language. Out of my ten to fifteen peers, two of them chose to speak in English because they would migrate between our village and the hub town of Bethel on the Kuskokwim River during our formal years of education. Now, fast-forward 30+ years. The children coming into school speak in English. It is like someone flipped the switch and forgot to reset it in its original position. What happened between then and now? How can we revitalize our language? These are just two of the many questions that result from the topic of language shift and language loss. Anxious feelings arise when questions like these are brought out into the open. Yes, “Language” does stir up strong emotions, especially in communities where shift has happened or is in the process of happening.



*My 90-year-old grandmother, Mary Steven*



Yugtun<sup>1</sup> is the language of elders 70 years and older. Adults between 30 and about 69 years are bilingual but prefer to speak in Yugtun, with a few exceptions. Adults younger than 30 to about 20 years are also bilingual, but they prefer to speak in English; of course, there are exceptions. One factor why this age group may choose to speak in English is because of the prior bilingual program that was in place where the Yugtun education was cut short. The program taught Yugtun from Kindergarten to second grade and then switched over to English by the third grade, with a 45-minute Yugtun maintenance program. School-aged children prefer to speak in English, not surprisingly, with a few exceptions. Within this age group, the majority of the children are quite limited in understanding Yugtun.

### **Discussion of positionality**

My name is Julia Sipary from Napaskiak, Alaska. I am a mother of five children, a wife, a sister, an aunt, a daughter, a granddaughter, and a teacher. I was raised by my extended family: my grandparents on my mother's side, my uncles and aunt, numerous older cousins and, of course, my parents. Yugtun is my first language. Being raised in a predominantly Yugtun-speaking village and a Yugtun-speaking home, the only place where I used English was in the school setting when conversing with the teachers that came from elsewhere.

I chose to pursue a degree in Elementary Education, and I graduated with my baccalaureate in 1997. I have been teaching ever since. During my first year as a certified teacher, I taught at a site where the students came into school speaking in Yugtun. There, I taught relatively comfortably in Yugtun, but I was struggling with

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<sup>1</sup> Yugtun is more linguistically correct (although the non-Yugtun world is more familiar with Yup'ik).

the curriculum and content—the “things” I had to teach. I did not know where to begin and where to find the materials I needed to teach.



*My daughter has loved singing and dancing since Kindergarten.*

The following year, there was an opening in my hometown, which was to teach English as a Second Language to students from Kindergarten up to second grade students. The change in teaching position made me feel like a hypocrite. Here I was, speaking to my own children in Yugtun and telling others to speak to them in Yugtun, but my position in the school setting required me to teach in English. I remember giving an English Language Proficiency Test to a five-year-old. That was the first time she heard me speaking in English. With big, innocent eyes, she asked me in Yugtun, “Why are you speaking in English?” I was not prepared for such a question, and I could not answer her.

When another position opened up in my site to teach “transitional” grade students, I took it. Since then, I have had self-contained classrooms teaching between “3T” (third grade transitional to English) up to sixth grade, but the five-year-old's innocent question kept lingering. Every year, I had to explain to my students that I am bilingual and that I prefer to speak to my children in Yugtun. I also encouraged my students to speak to my children in Yugtun when they would

visit during school hours. With every passing year, I noticed that my students were not as comfortable speaking in Yugtun to my children as my former students before them had been. The group of students I taught in 2013-14 was, by far, the group that “quieted down” when I told them to speak to my children in Yugtun. It was like they could not find the right words or phrases to say.



*My daughter learning how to make a grass mat.*

This past school year (2014-15) was the first time since the 1997-98 school year that I was able to teach half the time in Yugtun and half the time in English. This particular school year was what I had been looking forward to because they were the first group of students that started in the Dual Language Enrichment (DLE) model (see page nine for explanation of DLE model).

I knew that the time would come when I would have to teach in Yugtun again. I didn’t realize how much I had become accustomed to teaching in English. When teaching in English, everything I needed was there—accessible information and materials at the tips of my fingers. Teaching in Yugtun is a different story. Since my

fourth grade students were the first group in the DLE model, it was like my first year of teaching again. Looking for sources and information takes time. Knowing who to ask for support and to point me in the right direction also takes time, but the support personnel made the transition more bearable. My goal has been to help my students develop resources and materials in Yugtun. With every passing year, it is my hope that we build on each project for the upcoming fourth grade students. Having resources equally available in Yugtun and English is our weakest area in the implementation of the DLE model.

### **Types of Bilingual Programs**

According to Baker (2011), there are two major types of bilingual education: transitional and maintenance types. He wrote,

Transitional bilingual education aims to shift the child from the home, minority language to the dominant, majority language. Social and cultural assimilation into the language majority is the underlying aim. Maintenance bilingual education attempts to foster the minority language in the child, and the associated culture and identity. (p. 207)

The transitional model has had major ripple effects that resulted in students coming into the school setting that are now speaking in English. In the case of Napaskiak, the observed language shift suggests that transitional bilingual education has, in fact, succeeded in changing the child's home language from Yugtun to the majority language, English. Wyman (2012) explained the reasons for possible language shift. She wrote about a village and named it *Piniq*. In the book she described how shift occurs before students enter school. Reasons for this include parents trying to

prepare students for school by speaking English or the influence of older siblings who have gone through the transitional program. Wyman's reasons for the language shift parallels the situation in Napaskiak.

According to Shiffman (1996), "...language policy of the United States is not neutral, it *favours* the English language. No statute or constitutional amendment or regulatory law is necessary to maintain this covert policy..." (p. 213). Up until I started this ANE-CALL<sup>2</sup> program, I had always been under the impression that our bilingual programs were here to help keep our language strong. My inexperience in this arena fooled me into believing that the bilingual education model we used was beneficial. In a way, the bilingual programs have staved off the shift as long as possible, but because the transitional model's goal is to transition students into English, it was only a matter of time before changes were obvious. Marlow et. al. (2012) wrote, "...while these programs have never been what researchers have called 'strong' bilingual programs (Baker, 2006), they have nevertheless helped to delay language shift in the region" (p. 9).

According to Baker (2006), there are three forms of education for bilinguals when the students enrolled are speaking a heritage language as their first language: 1) Monolingual forms of education for bilinguals, 2) weak forms of bilingual education for bilinguals, and 3) strong forms of bilingual education for bilingualism and biliteracy. The first form, monolingual form of education, is when the students speak a heritage language and are taught in English from the beginning. The goal of this type of education is to become assimilated into mainstream society (p. 215). On

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<sup>2</sup>Improving Alaska Native Education through Computer Assisted Language Learning

the same page, Baker (2006) used a graphic organizer to explain the weak forms of bilingual education for bilinguals. There are three main types of weak forms: transitional, mainstream (with Foreign Language Teaching), and separatist. Their aim in language outcome is mostly limited bilingualism, which means that their oral proficiencies in both their first and second language is not developed.

For the third form, which is the strong forms of bilingual education, Baker (2006) states that there are four types: 1) Immersion, 2) Maintenance/Heritage Language, 3) Two way/Dual Language, and 4) Mainstream Bilingual. The language goal for these forms of bilingual education is to become bilingual and/or biliterate. For many years, our school used the weaker form, the transitional model. Then in 2010 our site implemented the Dual Language Enrichment model, which according to Baker (2006) is one of the strong forms of bilingual education.



*Drum making lesson for my son, John.*

## **Description of the school**

For many years, our school's bilingual program provided Yup'ik as a First Language (YFL) program starting in Kindergarten up to third grade, even with the shifting of language dominance to English. Gayle Miller, who was the current Director of Elementary Education for the Lower Kuskokwim School District (LKSD), documented the history of the bilingual programs that were used for all the sites in the LKSD. According to Gayle Miller's PowerPoint presentation (2007), our site, Napaskiak, began the YFL program in 1987. This model is a weak bilingual program according to Baker (2006) because the students were taught in Yugtun starting in Kindergarten to second grade. Third grade was when teaching occurred mostly in English with at least 30-45 minutes of Yugtun. This program continued until 1994, when the transition to a Dual Immersion program took place.

The Dual Immersion program was implemented from 1994 to 1998. This particular program separated the Yugtun first language speakers and the English first language speakers within their peer group. During this time, the students would be taught content in their first language, and then the same content would be taught in their second language during the second half of the day. This program was short-lived compared to the YFL program.

Another transition occurred in 1998 when Napaskiak became a YFL site again. From 1998 to 2003, the YFL program resumed. The confusion for me is that the program name changed, but the bilingual form did not change. It was still the same transitional program (weak form of bilingual education), because the students



were taught in Yugtun starting in Kindergarten up to second grade and then transitioned into English in the third grade.

In 2003, our site transitioned into a Yup'ik Language Development (YLD) program, and this program continued until 2009. Again, this name change did not necessarily mean that the program had changed. It was still the same transitional model because, as with the YFL program, the students' Yugtun education was cut short. When Wyman (2012) wrote about the village *Piniq*, she observed that community members saw the shifting of language to English. Like this village, *Piniq*, Napaskiak has shifted as well. Wyman (2012) wrote,

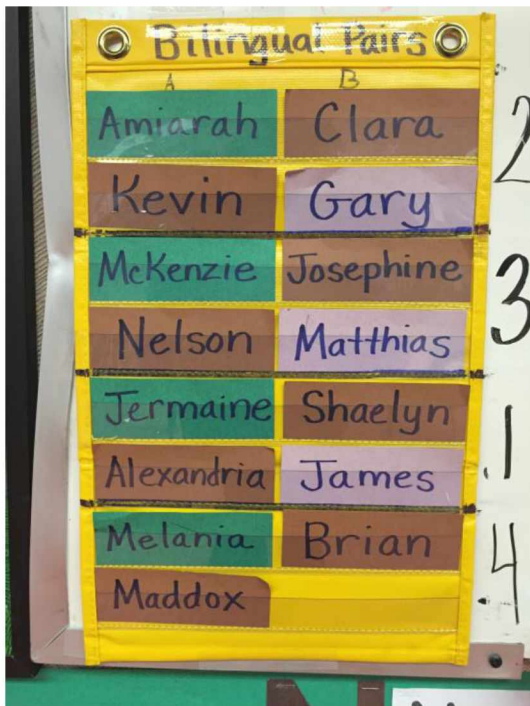
Yup'ik educators noted and expressed increasing concerns over students' changing Yup'ik use and codeswitching. As one bilingual aide stated in 2000, 'It's as if they're stuck in between Yup'ik and English, and when I see the language they are using, it makes me want to cry. It's not Yup'ik and it's not English.' (p. 82)

In the 2010-11 school year, the Kindergarten students began the Dual Language Enrichment (DLE) model program, which according to Baker (2006) is a strong form of bilingual education. With every passing year, the model was implemented in an additional grade. The 2014-15 school year was our fifth year in the program, and there was a stark difference between the current fifth grade students that were in the YLD program and the fourth grade students that have been in the DLE model since Kindergarten. A few examples of the differences were the fourth grade students' ability to understand, speak, read, and write in Yugtun. They were less anxious and more motivated to learn in any subject and either language.

The fourth grade students also performed at relatively advanced academic levels compared to the fifth grade students who had started in the YLD program when they were in the fourth grade.

### **Dual Language Enrichment Model (DLE)**

Implementing a DLE model entails components such as Bilingual Pairs, Language of the Day (LOD), Language of Instruction (LOI), Bilingual Learning Centers (BLCs), and Bilingual Research Centers (BRCs). The DLE model is structured around the students' stronger language. In our site, Napaskiak, the majority of the students' stronger language is English, so in Kindergarten to first grade, the LOI for Language Arts and Math is English while the LOI for Social Studies and Science is Yugtun. Starting in the second grade up to sixth grade, Language Arts is taught half in English and half in Yugtun, while Math is taught exclusively in English and Social Studies and Science are taught exclusively in Yugtun.



*Bilingual Pairs example in a DLE model program.*

## **Bilingual Pairs**

The bilingual pairs are paired by their language dominance. That means the students who are stronger in English are paired with a Yugtun dominant student for Math and English Language Arts and vice versa for the subjects taught in Yugtun.

## **Language of the Day (LOD)**

As implemented in Napaskiak, Language of the Day (LOD) means that Yugtun and English languages are alternated during the weekday. Mondays, Wednesdays, and Fridays, the LOD is Yugtun; Tuesdays, and Thursdays, the LOD is English. That means during transition times, hallways, bathroom, cafeteria, and announcements are done in the LOD. Dr. Leo Gomez (2015) stated that the LOD's purpose:

is to: 1) promote bilingualism across the campus and in all uses of language by all school staff, and 2) develop **vocabulary** in both languages, but primarily vocabulary development in all learner's L2. The LOD should be followed PK - 5th Grade and is a vital component for intensive vocabulary development "in addition to content learning (Language of the Day section, para. 1).

## **Bilingual Learning Centers (BLCs) and Bilingual Research Centers (BRCs)**

In the DLE model, there is a component called Bilingual Learning Centers for Kindergarten to second grade. The name changes to Bilingual Research Centers (BRCs) for third grade to sixth grade. The BLCs serve the purpose of having materials available in both languages so that the bilingual pairs can experience both their stronger language and their second language.

In the BRCs for grades third to sixth, the bilingual pairs are assigned a research project. The research can be in any subject: Math, Language Arts, Social Studies and Science. The centers contain information in both languages and the bilingual pairs complete their assignment in the Language of Instruction (LOI), which is the language used to teach the subjects. The idea is that by the time they are in the second grade to sixth grade, both languages are equally taught throughout the day.

As described above, the 2014-15 school year was the first year of implementation in the fourth grade so we did not have many resources available in Yugtun for Science and Social Studies. It was my hope that this project would create resources in Yugtun so we could build our library and eventually have equal resources available in Yugtun and English for all our subjects. For this project, I had my students create iMovies in Yugtun in Alaska Studies.

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## Literature Review

### Introduction

I grew up in Napaskiak, in southwestern Alaska speaking Yugtun and was immersed into English in the beginning of my formal years of westernized education. I remember scary moments when I would suddenly become aware in the first grade, back then we did not have Kindergarten as a grade. On the very first day of school I recollect listening to our teacher speak and barely understanding what he was talking about. He really liked the yardstick. Whenever someone spoke, he would slam it on the desk to make us stop talking in Yugtun. Yes, those were scary moments! We each sat in our own little lined-up desks and were not allowed to help each other do the work. Our education was teacher-centered and moved from one lesson to the next from a workbook.



*Napaskiak, located seven miles down the Kuskokwim River from Bethel.*

Now, fast forward 30+ years. I am a fourth grade teacher in a Dual Language Enrichment (DLE) model program in Napaskiak. The majority of our students are

now entering Kindergarten speaking a *variety* of English known as Village English as their first language. This major language shift, along with low academic achievement, prompted our Lower Kuskokwim School District (LKSD) to look into programs that were more beneficial to revitalize our heritage language, Yugtun; ultimately the district chose the DLE model because it supports both English and Yugtun and also because the model results in higher academic achievement. Baker (2006) states that there are four types of strong bilingual education: 1) Immersion, 2) Maintenance/Heritage Language, 3) Two way/Dual Language, and 4) Mainstream Bilingual. The language goal for these forms of bilingual education is to become bilingual and/or biliterate. DLE provides schooling and support in both languages with a goal of bilingualism and biliteracy at the end of sixth grade. Mathematics is always taught in English. Language Arts is taught in the student's stronger language in Kindergarten and first grade. Starting in the second grade, Language Arts is taught in both languages. Social Studies and Science are always taught in Yugtun. When this model was applied to fourth grade in Napaskiak, the result was that students were taught half in Yugtun and half in English.

Our site chose to implement this model slowly, one grade at a time, and last year (2014-2015) I had the pleasure of implementing it for the first time in the fourth grade. One of the key components of the DLE model in the fourth grade is the implementation of Bilingual Research Centers (BRCs). BRCs are projects that can be implemented in any subject. In LKSD we are expected to complete four such projects each year. In the implementation of the BRCs, we are supposed to have

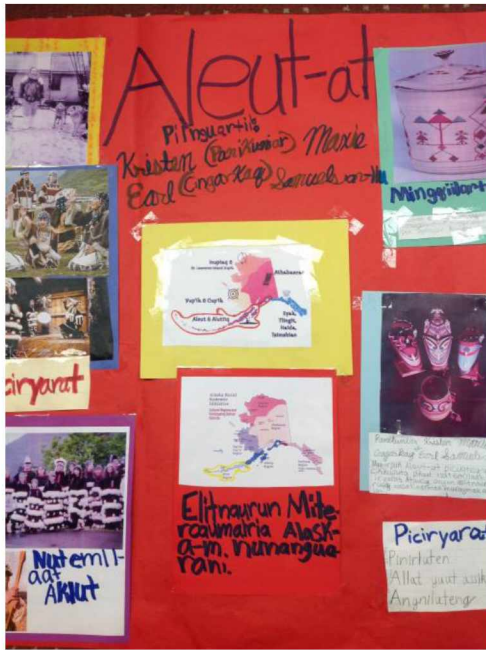


equal resources available in Yugtun and English, but since BRCs were “new,” I had no district or publisher-created guidelines or lesson plans available.

Through the lens of second language pedagogy, BRCs could be classified as Task Based Language Learning (TBLL), offering opportunities for meaningful language acquisition through focus on form and comprehensible output. Looking at the larger context, BRC tasks are also multilingual and multimodal, the two main elements of the Multiliteracies framework. In addition, BRCs draw on students’ funds of knowledge (background knowledge) as students engage in the learning process. These are the concepts I will explore in this section.

My project represents my effort to develop BRC tasks that not only fulfill the requirements of the DLE model and teach the required state standards, but that are also based on sound theory and second language pedagogy. I asked students to conduct research and ultimately create bilingual resources that will be available to future students. Specifically, this project focused on a BRC taking place in Alaska Studies. I asked each student pair to research a specific group of people indigenous to Alaska. In this task, they researched where that group lives, what language they speak, the traditional clothing and tools they use, subsistence activities they engage in, and the traditional values that are important to them. Once their research was completed, they created their iMovie in Yugtun, which then became a classroom

resource. This activity was part of the Alaska Studies curriculum, for which the



*An example of a completed Bilingual Research Project.*

language of instruction was Yugtun. During this task, the students could interact in the language of their choice, but the final product had to be in Yugtun. This allowed the learners to experience and use *all* their languages: Yugtun, Village English, and Standard American English. Students used mainly English resources, but discussed them often in Yugtun, their second language. During this process they noticed or realized the parts of the Yugtun language that they may not have known. Through this task, they were also listening, reading, speaking, writing, and creating. Because they were doing research, the language they were reading and finding information in was English, which was not the target language in my class. Because it was not the target language, the learners also had to translate and decide how best to make it more meaningful and beneficial not just for themselves, but also for their peers and for whoever reads and/or watches their final projects in the target language, Yugtun.

The purpose of this literature review is to explain how the tasks used in BRCs are supported through the following theoretical constructs: Multiliteracies, Funds of Knowledge, and Task Based Language Learning.

### **What are Multiliteracies?**

Multiliteracies are the many forms of the way we are able to communicate, not just among people we know, but also in a sense globally. The New London Group (1996, p. 64) explain how they developed the term multiliteracies as follows:

... we decided to use the term “multiliteracies” as a way to focus on the realities of increasing local diversity and global connectedness. Dealing with linguistic differences and cultural differences has now become central to the pragmatics of our working, civic, and private lives. Effective citizenship and productive work now require that we interact effectively using multiple languages, multiple Englishes, and communication patterns that more frequently cross cultural, community, and national boundaries.

Cope and Kalantzis (2009) wrote that today many contemporary forms of representation are “increasingly multimodal, in which the linguistic, the visual, the audio, the gestural and the spatial modes of meaning were increasingly integrated in everyday media and cultural practices” (p. 3). The diversity of these modalities provides multiple ways of teaching students who do not come with a “one size fits all” label. As teachers, we have to keep in mind that students’ experiences are different, and our teaching approaches should reflect this.

Being literate no longer means just being able to read and write. The idea of multimodality encompasses five modalities, which are the audio, visual, spatial, gestural, and linguistic. Healy (2008) stated that

the text environment is no longer significantly dominated by the linguistic.

The linguistic and its communicative repertoires remain important, but they now have a relational role to other text design components. Multimodal texts have emerged as dominant and inventive players in information exchange.

(p.8)



*A student (and pair) transitioning from the poster to the iMovie.*

During these activities of researching, discussing, reading, and writing, students also experienced the two ‘multi’s’—multilingual and multimodal. In the BRCs, the students utilized multimodality in the creation of their iMovies. For a majority of my students, Yugtun is their L2 (or second language), and the final product of their iMovie was in Yugtun. In the process of creating their iMovie, they incorporated the linguistic target language, Yugtun. The visual is when they found pictures to help their audience understand and/or follow in their presentation. The

audio is their voice recording, depicting their research. The gestural—nodding, using hand gestures, and using facial gestures to communicate with their partner during the BRCs was used. In the BRCs an example of spatial modality is when students created graphic designs like the posters that helped in their meaning-making journey of research.

Karchmer-Klein and Shinas (2012, p. 286) stated, “One must know how to navigate nonlinear text, repeatedly evaluate resources, sift through extraneous materials, infer meaning, and use a range of features to compose unified messages.” Karchmer-Klein and Shinas are saying that we should be able to come to a conclusion using the different resources or modalities of linguistic, visual, audio, gestural, and spatial. Furthermore, they are saying that we should be able to conclude meaning and decide which resources are helpful in making meaning of information. In the BRCs, the students are choosing which information is relevant for their research. For example, the students browse the Internet and/or reading materials at hand, such as the *Alaska: A Land in Motion* book, in order to choose beneficial resources.



*A bilingual pair deciding which information to include in their project.*

The role of technology in a pedagogical intervention based on the multiliteracies framework is astounding. Technology can be used in so many different ways, from creating iMovies and presentations to creating a simple book using technology. Students can use technology to teach others information in any target language. I like the quote by Dalton (2012, p. 334): “One of the biggest communication changes happening today is the shift from the printed word on a page to multiple modes of image, sound, movement, and text on a screen.” One way that I have integrated technology in my classroom is by having my students create iMovies during BRCs. Other ways that I have used technology is by having them use Comic Life to create pictures and sentences using the iPads. Just knowing that they will be able to use computers, and/or iPads made them more eager to do research.

### **What are Available Designs, Designing, and the Redesigned?**

Multiliteracies also focus on students’ active involvement in learning. Cope and Kalantzis (2009) explain this active learning through the design cycle: “Available Designs are the found or discernable patterns and conventions of representation” (p. 10). Basically, they mean that the available designs are the information we have on hand. These available designs can be from books, elders, community members, the Internet, and other accessible sources. These available designs are an example of multilingual and multimodality because the students’ resources are many. Not all available designs are planned or delivered by the teacher. I want to share an example of how an elder’s story became an available design for their BRC. We had invited elders to “tell a story” because from experience

as a teacher, the community members would hesitate to volunteer if I asked them “to teach.” Elders are highly valued in our community. Because of their status, I welcome any contribution they choose to share. In this case, the elder told an old legend that had been passed down from one generation to the next. The legend goes that there was a woman who could not conceive a child, so she went to a shaman for help. That shaman told her that once the child was born, she should present it to the community. The day came when the child was born and the mother was ashamed when she saw that her child had a big mouth that reached from ear to ear. Despite the shaman’s command of presenting her child to the community, she kept her baby hidden. One night another household member heard something chewing and slurping where the woman and her child slept. She quietly went to check and saw that the child was eating its mother! The community members fled and never returned to that old abandoned village.



*Elder Marie Andrew of Napaskiak told the story of the big-mouthed baby.*



The story became an available design when students used it as a starting point to talk about their ideas of Yup'ik values, an element in Alaska Studies. The first one that they came up with was *respect* and that respect has many different forms. For example, listening to elders' or community members' advice and respecting ourselves, others, property, environment, and the animals that we take for our sustenance were also ideas that we discussed. In the BRCs project, my students deemed that it was important to include 'values' in their research of Alaska's indigenous people.

During the early journey of our project, we made a checklist to help us organize our thoughts. This first checklist was done in English. Since the goal was to create a product in Yugtun, we used the English checklist to identify words that we would have to translate into Yugtun. We utilized another teacher's knowledge of translating. We learned Yugtun words like *tangruarutii mitercaumaluni* (map highlighted), *nutemllaat* (traditional), *nerangnaqsaraq* (subsistence activities), *caskut* (tools and/or weapons), and *piciryarat* (values). After we learned the necessary vocabulary for their research, we applied the 'Designing' component.

Cope and Kalantzis (2009, p. 11) stated, "Designing is the act of doing something with Available Designs of meaning, be that communicating to others (such as writing, speaking, making pictures) or representing the world to oneself or others' representations of it (such as reading, listening, or viewing)." My interpretation of Cope and Kalantzis' definition of 'Designing' is that when we are designing, we use the available design to learn something new and make meaning. In the meaning-making process, the two 'multi's,' multilingual and multimodal, are

evident. My students' task was to find information in English and then translate or transfer that knowledge into Yugtun, which is multilingual. To be multilingual is important in my students' context because literacy is more than just English and more than reading and writing. When our district, LKSD, chose a program model like DLE, they recognized that being able to speak, read, and write in more than one language was important. A program model like DLE encompasses the idea that our language, Yugtun, is just as important as English. Multimodality was evident in the designing process while the students were doing their research. They found pictures, listened to language through YouTube, and discussed and interacted with their partner. In the BRCs, the students were designing when they researched with their partner. Using a checklist, the pairs knew what they needed to be looking for while doing their research.



*Multimodality in action.*

This process that these students follow to create new materials can be understood through the concept of Redesigned, which was described by the New London Group (1996, p. 76) as “the outcome of Designing is a new meaning.” Cope

and Kalantzis (2009, p. 12) emphasized that the act of Designing is transformative. In essence, they are saying that the Redesigned is something new that we create from understanding and making meaning of the Available Designs, through Designing. Here the theory of multiliteracies is again applicable. The students are multiliterate because they used different resources of information to make something new. The redesigned is multimodal because the pairs' creations use technology by recording their voices, adding pictures, and writing a script in their iMovies. In my project, the pairs created an iMovie of the group of people indigenous to Alaska that they were studying. The students engaged with and were inspired by Available Designs, including our elders and community members, the Internet, and our Alaska Studies book, *Alaska: A Land in Motion*. They designed by using the vocabulary we learned from our guest teacher. The pairs worked together to plan, research, design their project, and create. The end product was the creation of their iMovie, which then became an available design by sharing with their peers and parents.

### **What are Funds of Knowledge?**

According to Moll et al. (1992, p. 133), "We use the term 'funds of knowledge' to refer to these historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being." The students come to school with background knowledge from their home and experiences. In other words, they come to school with available designs. My

project, the BRCs, incorporates their knowledge, making them agents of their own learning and progress. Healy (2008, p. 9) stated:

Deep learning occurs when contexts acknowledge such differences, and provide for individuals to expand their knowledge in individual ways.

Providing such a context means that students have agency in their learning, and the knowledge they bring to the classroom is respected as a sound foundation from which to move forward.



*Learning how to make akutaq from an elder.*

The article by Moll et al. (1992) had me think of ways that I could integrate Funds of Knowledge in my classroom. My students created a list of what they wanted to know more about that were activities traditionally experienced year-round. This list included activities like dog-mushing, berry picking, fishing, and making *akutaq*. During our first parent-teacher-student conferences, I had the parents look at a list that my fourth grade students created. I explained to the parents that these were ‘ideas’ that their child wanted to know more about, and I asked if they could visit and tell a story about that experience. A few of the parents

volunteered. One parent taught them all the different types of akutaq that a person can make. Her daughter was so proud to ‘share’ her experiences as well. Other parents signed up as well and came into my room unknowingly to “teach” because I asked them to “tell a story.” By inviting the parents (or the available designs), my students experienced the two multi’s—multilingual and multimodal. The language they heard was Yugtun; the multimodalities that they experienced included gestural and linguistic.

The reason why I chose my project of creating the iMovies was based on the interest of my students. In Alaska Studies, we looked at a map of Alaska and talked about the different groups of people indigenous to Alaska. They wanted to know how our Yup’ik ways were similar and how they were different. We found YouTube video recordings of someone speaking Gwich’in, and they wanted to learn more. It became their project driven by their interest.

The concept of Funds of Knowledge is related to available designs, designing, and the redesigned. Students and community members bring in funds of knowledge that become available designs. The process of using the available designs established my students’ interest (finding out information about Alaska’s indigenous people). Through that sparked interest, the designing gained momentum when the pairs began their research, by reading, planning, writing, and creating their iMovie, which through this process of redesign then became a new available design.

Funds of Knowledge is a component of the theories of multiliteracies and multimodality. The students’ experiences and abilities vary. As a teacher, finding

areas of their interest is one way of sparking that desire to become life-long learners that build upon a community. The students know their own likes and what they can do well. Integrating the modalities in my project, the pairs experienced the audio, visual, spatial, gestural, and the linguistic. By using their funds of knowledge, they built upon their project to create an iMovie.

The New London Group (1996, p. 88) wrapped up the rationale completely: “Classroom teaching and curriculum have to engage with students’ own experiences and discourses, which are increasingly defined by cultural and subcultural diversity and the different language backgrounds and practices that come with this diversity.” My rationale for incorporating Funds of Knowledge was driven by the interest of my students. I realized that bringing their Funds of Knowledge was beneficial educationally, socially, and emotionally for all students. I learned that even when we live in a relatively small village, people are talented and gifted in many different ways.



*2014 was the year we had no snow. Here we went above Napaskiak to gather firewood for our stove.*

### **What is Task Based Language Learning?**

Task based language learning is also known as task based language teaching, but for this paper I will be using ‘task based language learning.’ The key characteristics of task based language learning (TBLL) according to Ellis (2009) are that,

TBLT...is based on the principle that language learning will progress most successfully if teaching aims simply to create contexts in which the learner's natural language learning capacity can be nurtured rather than making a systematic attempt to teach the language bit by bit. (p. 222)

In other words, Ellis said that TBLL is more successful because learners learn a language that is more natural and contextualized. For example, in a content-based instructional environment such as DLE, students are learning content through language. This is more meaningful than learning isolated grammar points. One trait of BRCs is that they are content-based teaching. In addition, I wanted to develop BRCs that also rely on the students' funds of knowledge. When Ellis said "nurtured," he meant that it is through the implementation of TBLL that language learning is supported. The meaningful interactions between the teacher and student(s), and between the students themselves, stimulate language learning and content.

Ellis (2009) continued,

For a language-teaching activity to be a 'task' it must satisfy the following criteria:

1. The primary focus should be on 'meaning' (by which is meant that learners should be mainly concerned with processing the semantic and pragmatic meaning of utterances).
2. There should be some kind of 'gap' (i.e., a need to convey information, to express an opinion or to infer meaning).
3. Learners should largely have to rely on their own resources (linguistic and non-linguistic) in order to complete the activity.



4. There is clearly a defined outcome other than the use of language (i.e., the languages serves as the means for achieving the outcome, not as an end in its own right). (p. 223)

To explain Ellis' first criterion that the primary focus should be on 'meaning,' there is the connection to the BRCs. In the BRCs, the learners' task is to learn and understand the vocabulary and the content of their research. When the pairs are doing the research, they use available designs (community members, images, funds of knowledge, Internet, and a book called *Alaska: A Land in Motion*) to understand and create 'meaning.' The learners should be able to explain the vocabulary words and use them in a practical way when communicating with others. The 'meaning' is also evident in their iMovie, which is the final product of their research.

According to Ellis, the second criterion for the language-teaching activity to be a task is that there should be some kind of 'gap.' In the BRCs, the task was that they were going to present that information to their peers and to their parents. The 'gap' was finding the language terms (in Yugtun) and information using the Internet and existing available designs. Through this process, they designed and learned from the available designs while drawing on both languages (multilingual) and multimodalities. Using the newfound knowledge from their research, the pairs then presented their work to their peers and parents, thereby making the product an available design.

For the third criterion of the TBLL, Ellis said that learners should rely on their own resources (linguistic and non-linguistic), including their funds of knowledge. In the BRCs, the resources my students found were not exclusively in

the target language, which was Yugtun. The learners in this case translated (to the best of their abilities) the information they found into Yugtun by using their multilingual abilities. This required them to use linguistic knowledge and rely on their peers to communicate with feedback (this created opportunities for output, which is explained on page 19).

The last criterion, according to Ellis, is that there is a clearly defined outcome other than the use of language. The BRC's outcome is to present information in the target language or language of instruction to an audience, as well as creating authentic materials. Using the new information, the learners and the audience present/learn content through the target language. The TBLL, in a sense, has two positive effects: (1) learning content through language, and (2) learning language through content. The first one, learning content through language, is when the pairs are interacting using language to discover new information. The second, learning language through content, is when the pairs practice using the L2 (Yugtun) to communicate/write using the content they have discovered.

Through the implementation of the BRCs, language learning is effective because both multilingual and multimodal abilities are activated. Incorporating students' funds of knowledge and planning a lesson based on the ideas of available designs, designing, and redesigned, is a theoretically effective method for second language acquisition. For my project, in the implementation of the BRCs, we had to begin with vocabulary. We utilized available resources such as pictures and maps. Since it was the second BRC for both my students and myself, the task was still a challenge. Although I am fluent in Yugtun, I had a difficult time translating fourth

grade Alaska Studies vocabulary into Yugtun because we do not use these words on a daily basis or when conversing with other Yugtun-speaking people. These vocabulary words were *mitercaumalria* (highlighted or bolded), *nunanguarani* (map), *nutemllaat* (traditional), *nerangnaqsaraq* (subsistence activities), *qaneryaraq* (language), *caskut* (tools and/or weapons), and *piciryarat* (values). We all learned new words in Yugtun. We figured out that for some English words, it required the use of more than one word to describe it in Yugtun.

After teaching the vocabulary, we reviewed some videos online about Yup'ik people and made notes on the content of the video. The students made a list, from something as simple as a good picture, to an in-depth focus on form.

### **What is Focus on Form? (not Focus on FormS)**

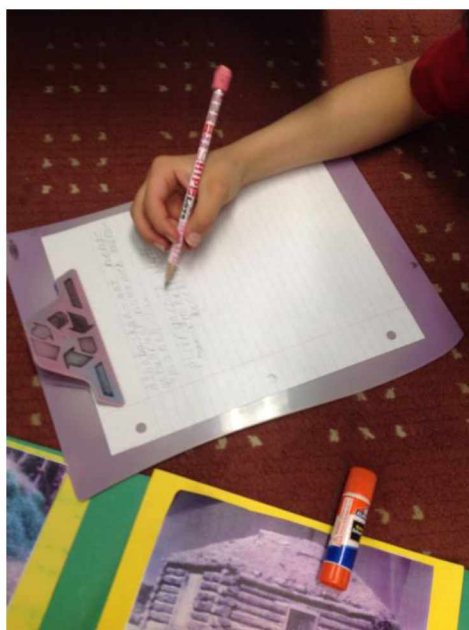
Focus on form, according to Lightbown and Spada (2013), is ...form-focused instruction and corrective feedback provided within the context of communicative and content-based programmes are more effective in promoting second language learning than programmes that are limited to a virtually exclusive emphasis on comprehension, fluency, or accuracy alone. (pp. 196-197)

Focus on form is not the same as focus on formS because according to Long (1997):

Focus on forms lessons tend to be rather dry, consisting principally of work on the linguistic items, which students are expected to master one at a time,

often to native speaker levels, with anything less treated as "error", and little if any communicative L2 use (Option 1: Focus on forms section, para. 1).

In the implementation of BRCs, we utilized focus on form. During the pair's conference, we read through what they had written and indicated if their sentence structure and use of grammar was correct. This is focus on form and not focus on formS. To focus on formS would be as Long (1997) described, focusing on the bits and pieces of language structure and grammar from a book, one lesson at a time. Because the students were presenting information to a given audience, they wanted to make sure that what they wrote and spoke was correct.



*Making sure their sentences are written correctly.*

O'Maggio Hadley (2001) argues that form-focused instruction is necessary to support content-based language learning:

In all these content-based instructional settings, then, the collective wisdom seems to be that simply teaching language through content or content through language is not enough. Rather, an integration of form-focused

activities and content-based assignments is needed to achieve the best results, regardless of the age or level of proficiency of the students (p. 169).

O'Maggio Hadley and Lightbown and Spada are saying that in order for learners to use the language in an effective way, focus on form also has to take place. To focus on form in a content-based language setting ties the language together, not just in the spoken word, but also in the written. Hence, in BRCs, the students helped each other when they were editing and correct mistakes they may have made during the writing and research part of the day. Lightbown and Spada (2013) also wrote on page 183:

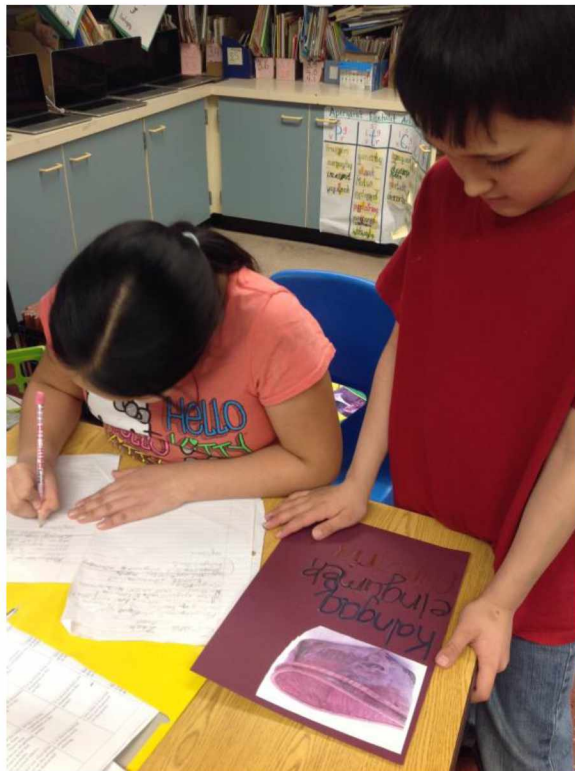
Some of the empirical work investigating the kind of knowledge that is acquired during form-focused instruction has shown that FFI can play a role in helping classroom learners in CLT and CBI use their L2 with greater fluency and accuracy (e.g., Spada & Lightbown, 1993; Lyster, 2004) and to use language forms that represent more advanced developmental levels (e.g., Doughty & Varela, 1998).

In the creation of the rubrics made for our BRCs, the students included 'focus on form' but not in those words. The pairs focused on form because they were going to present to an audience. They wanted to make sure that what they said and wrote was as accurate as possible. This self-defined attention to accuracy shows that they are developing more awareness of academic Yugtun and academic English.

## What is the Output Hypothesis?

For truly effective language learning, students must produce output, meaning that they must communicate with others. Swain (2000) describes output:

To produce, learners need to do something. They need to create linguistic form and meaning, and in so doing, discover what they can and cannot do. Output may stimulate learners to move from the semantic, open-ended; strategic processing prevalent in comprehension to the complete grammatical processing needed for accurate production. Student's meaningful production of language—output—would thus seem to have a potentially significant role in language development (p. 99).



*A pair in the process of writing.*

Through output, the learners experienced negotiation of meaning. In the BRCs, when they negotiated for meaning, the pairs helped each other understand

the concepts/vocabulary. A simple example I can use to explain this was when one of the pairs noticed the gap or what they did not know in their second language or L2. The L2 learner asked their partner a clarification request, such as asking him/her to explain further by adding more detail. Through this interaction, the pairs helped each other develop language by using strategies like confirmation of message meaning (the L2 learner restating what his/her partner said and getting a response that his/her restatement is correct or not). The BRCs encompass this idea of output because the pairs were always communicating and developing their language.

According to Swain (2000), output “... pushes learners to process language more deeply—with more mental effort—than does input” (p. 99). Swain also described three functions of comprehensible output:

- 1) Noticing functions: a learner realizing what they do not know or know partially.
- 2) Hypothesis-testing: recognizing that the grammar is not always right and receiving feedback from an interlocutor.
- 3) Metalinguistic function: thinking about their mistakes and learning the language so that the learner’s output is correct the next time they speak. (p. 100)

In the BRCs, when the L2 learner realized what they do not know or know partially, s/he asked their partner. An example stands out in our first BRC, which was in Science (in Yugtun). The pairs were researching animals and they had to find out what their animal ate. The words we had were *kemegtutuli* (carnivore), *naunrartutuli* (herbivore), and *tamaitnek nertuli* (omnivore). One L2 learner asked how each of these words were different, and the partner explained the vocabulary

by saying that *kemek* was meat, *naunraq* was something that grows from the ground, and *tamaitnek nertuli* meant ‘eats both.’ This same pair of students also showed ‘hypothesis-testing’ when the L2 learner uttered, “*Tuntut naunrartutuli.*” (Caribou herbivore). The L2 learner’s partner giggled and said, “That didn’t sound right.” They went to another pair to confirm if what they had was correct or not. The other pair responded that they were supposed to say, “*Tuntut naunrartutuliugut.*” The third function, metalinguistic function, is also evident in the BRCs because the following day, the L2 learner reminded her pair that they had to add, “*iugut*” (they are) to make it sound correct.

## **Conclusion**

The theories that derived from TBLL, Funds of Knowledge, and Multiliteracies are all interwoven. Funds of Knowledge involve the implementation of available designs, designing, and re-designed. Multiliteracies include the modalities of audio, visual, spatial, gestural, and linguistic to achieve meaning-making activities that enable our students’ different ways of learning. The BRCs is one pedagogical approach that encompasses these theories. Healy (2008, p. 7) writes that this type of “pedagogy promotes ways by which diverse sets of students can connect productively to more expansive literacies knowledge through projects that are centered in students’ lives.” These ideas all revolve around the student and their personal experiences and knowledge that they bring with them to school. The students are unique in a way that they could share their Funds of Knowledge with others. Unlike my first experiences in a school setting, our students today are lucky.



They have many opportunities to interact in the language of their choice. Their classrooms are no longer teacher-centered, but are focused on the students themselves and their Funds of Knowledge. The students no longer sit in nice lined-up desks, but are expected to work together at a table to learn and develop as part of a positive society.

With this shift, it is also necessary to change the way assessments are given. In the implementation of the BRCs, I use a variety of assessments to gauge and interpret other information the students would need that are necessary to complete their projects. Some of the assessments I use include checklists, peer's assessment, self-assessments, and poster presentation rubrics where the students individually score each other's project. In the teacher guide, these assessments are also incorporated into the lessons since the majority of my students have not experienced this type of formal assessment.



*My atkuk (parka) made by my mother reminds me of the theories—interwoven using different materials to make something beautiful and useful.*

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## **Assessment Rationale**

There are different types of assessments including formative, summative and authentic assessments. A formative assessment can be used for a quick response, a quiz or an observation. An example would be when checking on student's research and guiding them through the next steps. Formative assessment according to Pierce (2012, p. 340) is "a student-centered approach to assessment; instructors engage in ongoing diagnostic assessment in order to gain information to guide instruction and observe students' needs." Formative assessments can be used during bilingual pair research as a collaborative activity. An example would be the use of the checklist and the peer/self-assessments.

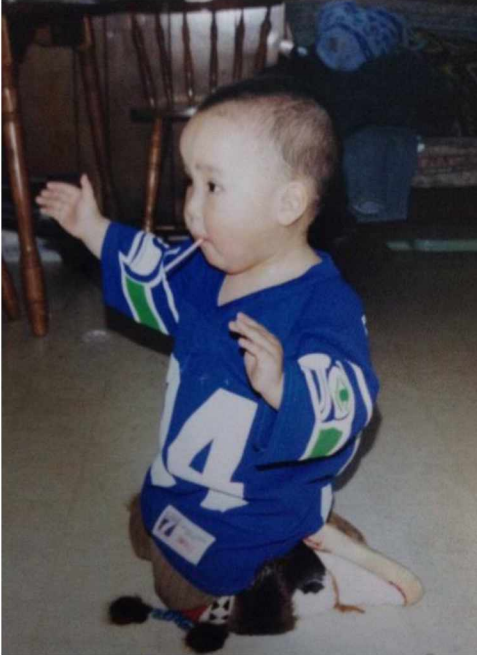
A summative assessment is given at the end of a unit or as a summation and the students generally are not given feedback. A summative assessment is "a culminating assessment for a unit or grade level, often used as periodic "checks" to provide a status report on level of mastery or proficiency" (Valdez Pierce, 2012, p. 340). At the end of my students' research, we used a rubric to assess their final product.

The third, authentic assessment, is explained by O'Malley and Valdez Pierce (1996, p. 4) as "...the multiple forms of assessment that reflect student learning, achievement, motivation, and attitudes on instructionally-relevant classroom activities. Examples of authentic assessment include performance assessment, portfolios, and student self-assessment." A positive note on the use of authentic assessments is that they can be used as formative, summative, and/or performance-based.

We also used self-assessments during our project. Self-assessments are authentic because they enable the student to become active learners. The students develop self-reflection and awareness of expectations and how to set personal goals as well as feelings of accomplishment. I preferred to use authentic assessments in Bilingual Research Centers (BRCs) because they are also valid and reliable.

### **Validity and Reliability**

In the implementation of authentic assessments there are two factors that make the use of authentic assessments correlate to what is being taught: validity and reliability. An assessment is valid if the test measures what was taught. Hughes (2003, pp. 26-27) explained that "...when the assessment accurately measures what it is intended to measure; ex. an oral assessment that test oral abilities (and not writing skills)" that test is said to be valid. Furthermore, O'Malley and Valdez Pierce (1996, p. 25) explained that "two types of validity are of most concern with authentic assessments. The first is content validity... The second is consequential validity." Content validity is how well the curriculum objectives and the objectives being assessed are aligned. This is basically asking the question, "Are we assessing what we taught?" Consequential validity is "the way in which the assessment is used to benefit teaching and learning processes and to benefit students" (O'Malley & Valdez Pierce, 1996, p. 25). This raises the question, "Now that we have taught and assessed the students, what are the next steps to help the students make continuous progress?"



*My son when he was two years of age. He now sings and drums for our school.*

In authentic assessments, there is also the term *cultural validity*. Nelson-Barber and Trumbull (2007, p. 134) explained that to develop “assessment procedures [that] are a more appropriate reflection of the ways in which people think, learn, and work.” Cultural validity includes how our students approach new learning and performance—to show they have gained new knowledge and/or skills. Nelson-Barber and Trumbull (2007) also elaborated how Alaska natives approach any task:

For example, both adults and children are expected to maintain a respectful attitude toward any task. It may be considered disrespectful to attempt a task before one is relatively sure of doing it correctly. Consequently, Native children are accustomed to being given opportunities to learn privately and to practice on their own before performing in public. (p. 139)

In the implementation of the BRCs, the authentic assessment is culturally valid because the students had time to listen, speak, read, write, and record their voices in the iMovie of their research.

Reliability is when a student takes an assessment and then generates a similar score on a different date, regardless of who is scoring it. O'Malley and Valdez Pierce (1996) define reliability as "the consistency of the assessment in producing the same score on different testing occasions or with different raters" (p. 19). An example of reliability and validity in authentic assessments is the use of checklists, self/peer assessments, and rubrics. Rubrics are organized into categories and for each proficiency level there are descriptors that explain the content for that score. My rationale for choosing these rubrics is because they were developed along with the students and the expectations of the project are known to the students and teacher before, during, and after the research is done.

### **Checklists**

The checklist keeps the students in focus as to what information they are studying. The following checklist we created was made in Yugtun since Alaska Studies is taught in Yugtun. The title translates to the following: Requirements in the Poster for Alaska Studies. The following seven requirements listed are respectively:

- 1) Highlighted on the map of Alaska depicting the group indigenous to Alaska
- 2) Traditional foods
- 3) Traditional clothing
- 4) Subsistence activities

- 5) Language spoken
- 6) Tools and weapons, and
- 7) Values.

The checklist kept them on track to complete their research in a timely fashion. This assessment has content, consequential, and cultural validity because their research is based on Alaska Studies curriculum. Based on the content or curriculum for Alaska Studies, the content validity is evident because the checklist was created in alignment with the curriculum. The checklist is also consequentially valid because the students use it as a tool to see which topic they have not researched yet. The checklist is also culturally valid because the students can compare and contrast their way of life with other groups of people indigenous to Alaska. The checklist is also reliable because all of the students used this as their guide.

*Checklist made in Yugtun for Alaska Studies*

<u><b>Uitaarkaulriit Tarenraliami</b></u> <u><b>Alaska-mek Elitnaurtukut</b></u>	
1.	Tangruarutii Alaska-m mitercaumaluni
2.	Nutemllaat neqet
3.	Nutemllaat aklut
4.	Nerangnaqsaraq
5.	Qaneryaraq
6.	Caskut
7.	Piciryarat

### **Peer/Self-Assessments**

Since our school is a Dual Language Enrichment (DLE) model program, we use a lot of pair work throughout the school day. For my project, I used peer/self-assessments in the beginning of their research. This peer/self- assessment guaranteed that each pair was accountable for their help and for generating ideas



with their partner. As Paris and Ayres (1994, p. 26) explained, “Student self-assessment is a key element in authentic assessment and in self-regulated learning; the motivated and strategic efforts of students to accomplish specific purposes.” At the end of every BRC session, I implemented the self-assessment and the peer assessment. This kept the students focused on their task at hand and made their pair accountable. The students asked themselves, “Did I help my partner today?”

**Ikayullma Ayuqucia**

	0	1	2	3
Aipaaq niicugnilaruq umyuarteqlennuk	Aipaaq niicugniyuituq	Aipaaq ilini niicugnilaruq	Aipaaq niicugnilaruq	Aipaaq niicugnirialnalartuq
Aipama ikayulaaanga caliaqamnuk	Aipama ikayuyuitaanga	Ilini aipama ikayulaaanga	Aipama ikayulaaanga	Aipama ikayurturalaanga

Ikayulqa Aqaiirleg  
ERNEQ 3/31/15 4/6

**Wangnek Umyuarteqla**

	0	1	2	3
Aipaaq-llu ikayulunuk umyuarteqlunuk	Ikayusaitaqa aipaaq	Ataucimek umyuarteqlennuk qanrutellruqa	Malrugnek umyuarteqlennuk qanrutellruqa	Tanalkuitnek umyuarteqlennuk qanrutellruqa

Atqa Cingurkaq 2/3

*A peer/self-assessment example.*

Then they gave themselves a score between 0-3. Very much like the self-assessment, the peer assessment has only two categories: My partner listens to my ideas, and my partner helps me. A zero means that the pair didn’t listen to his/her ideas and s/he doesn’t help me. A one means that sometimes his/her pair helps and sometimes listens to my ideas. A score of two means that my pair helps me, and s/he listens to my ideas. A score of three means that my pair is always helpful, and is always listening to my ideas.

The peer/self-assessment we used was simple and easy for my students to understand because they were the ones that helped to develop the assessment. It included categories such as: I shared ideas with my partner; my partner listens to my ideas; and, my partner helps me with our project. The peer/self-assessment is

valid because it insures that each pair is productive in their research and the expectations do not change. It is also reliable since they can apply it in any pair work throughout the Yugtun instructional part of their day. I utilized the peer/self-assessment as a tool to guide my instruction and my students' motivation to learn and participate in their research with their partner. By implementing the peer/self-assessment, my students' attitude and motivation to learn increased.

### *Peer/Self-Assessment in Yugtun*

<b>Wangnek Umyuarteqelqa</b>				
	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>Ikayuqlunuk umyuarteqlunuk</b>	Ikayuqsaitaqa elitnaullgutka	Ataucimek umyuarteqlemnek qanrutellruaqa	Malrugnek umyuarteqlemnek qanrutellruaqa	Tamalkuitnek umyuarteqlemnek qanrutellruaqa
Atqa _____ /3				
<b>Ikayullma Ayuqucia</b>				
	<b>0</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>Niicugnilartuq elitnaullgutka</b>	Elitnaullgutka niicugniyuituq	Elitnaullgutka iliini niicugnilartuq	Elitnaullgutka niicugnilartuq	Elitnaullgutka niicugnirrlainartuq
<b>Ikayularaanga elitnaullgutma</b>	Elitnaullgutma ikayuyuitaanga	Iliini elitnaullgutma ikayularaanga	Elitnaullgutma ikayularaanga	Elitnaullgutma ikayurturalaraanga
Ikayulqa _____				
ERNEQ _____ /6				

### **Rubrics**

With every activity, there should be some end product that is assessed. For this project, my students and I developed a rubric for their posters. Their poster ultimately became the rough draft for their iMovie. The rubric included categories such as Content Accuracy, Grammar, Labels, and Completed in Yugtun. According to Valdez Pierce (2012),

...a scoring scale referred to as a rubric is used, in which numerical values are associated with performance levels, such as 1=Basic, 2= Proficient, and 3=Advanced. The criteria for each performance level must be precisely defined in terms of what the student actually does to demonstrate skill or proficiency at that level. (p. 5)

The rubric we created has content validity because it specifically tells the students what the poster should contain. Also, the poster's content reflects the curriculum. To obtain a score of four for each of the categories, the poster will have seven accurate facts, no grammatical mistakes, the pictures and labels will be clearly visible, and the poster will be completed in Yugtun. To obtain a score of three for each of the categories, the poster will have five to six accurate facts, one grammatical mistake, a few pictures and labels will need to be made vivid, and most of it will be completed in Yugtun. To obtain a score of two in each category, there will be three to four accurate facts, two grammatical mistakes, many of the pictures and labels will need to be made vivid, and the poster will be completed minimally in Yugtun. The last score of one for each of the categories is as following: two or one accurate facts, three or more grammatical errors, the majority of the poster are hard to read, and the poster is completed in English.

We made the rubric with these categories for several reasons. The students and I wanted to keep our focus on specific information that we wanted on the posters and ultimately their iMovies. We deemed that it was important to complete it in Yugtun because Social Studies in the fourth grade in a DLE site is taught in Yugtun. Yugtun is also their second language. The students also decided that having

no mistakes in their writing and their speaking was important since their project will be used as a resource for future fourth grade students.

*Rubric for Student Posters Made in Yugtun*

<b>Alaska-mek Elitnauktukut Tarenraliami Cuqyun (Rubric)</b>	<b>Elicallemtenek Igaumauq</b>	<b>Igaryaraq</b>	<b>Nallunailkutat</b>	<b>Yugtun Pilimauq</b>
<b>4</b>	7 piciulrianek tarenraliami igausngaut	Alangqavkenateng igausngalriit qaqimaut	Arcaqalriit nallunailkutat naaq Sugngaanka	Tamarmi Yugtun qaqimauq.
<b>3</b>	5-6 piciulrianek tarenraliami igausngaut	1 alartellruuq igausngalriami	Iliit arcaqalriit nallunailkutat naaqesciigatanka. Mitercarnaqluteng.	Amlleq Yugtun qaqimauq.
<b>2</b>	3-4 piciulrianek tarenraliami igausngaut	2 alartellruuq igausngalriami	Amlleq arcaqalriit nallunailkutat naaqesciigatanka. Mitercarnaqluteng.	Ilii Yugtun qaqimauq.
<b>1</b>	2, wall'u 1 piciulrianek tarenraliami igausngaut	3+ alartellruuq igausngalriami	Arcaqalriit nallunailkutat naaqesciigatanka. Mitercarnaqluteng wall'u miksiyaagluteng.	Kass'atun qaqimauq.

The rubric we created has content, consequential and cultural validity. It measures the content of their research. It has consequential validity because the rubric is used as a guide for the students. They know what they need to do to receive a score of four in each category. The rubric is culturally valid because the

paired students had many opportunities to listen, speak, read, write and record their voice thereby showing that they are ready to present. The rubric is also culturally valid because it is written in Yugtun.

One of the reasons why our rubric for the posters is reliable is because I modeled how it would be used. The students also practiced scoring a poster and explained why they gave that particular score. It is also reliable because any teacher that can read and understand Yugtun can use it to give a similar score once they understand what they are looking for.



*A completed poster the students graded using the rubric they created.*

## **Reflection**

In my teaching context, I have faced several challenges when creating authentic assessments: time (it takes time to make the rubrics and teach them), introducing rubrics, developing them with the students, and making sure the rubric fits what I expect the outcome to be. Another challenge that we have faced is translating the rubrics that we have created into Yugtun. We have learned that some words require elaboration because there is no direct translation.

At the end of a BRC project, the students and I used the rubric to score their projects. I found the sum of their scores and divided by the number of pairs that rated their classmates' projects. This was used as their "final exam" grade.

The use of Authentic Assessments in the BRCs made giving the students “a grade” easier. Their peers also give them a “grade”—not just me, as their teacher. The students know how they’ll be graded before, during, and after they complete their project.

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# Alaska-m Yui

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Alaska Studies

Fourth Grade

Language of Instruction: Yugtun

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## Overview

This unit encompasses the idea of using the students' funds of knowledge (background knowledge) to develop vocabulary in their second language, Yugtun, in the implementation of Bilingual Research Centers (BRCs) in a Dual Language Enrichment (DLE) model program.

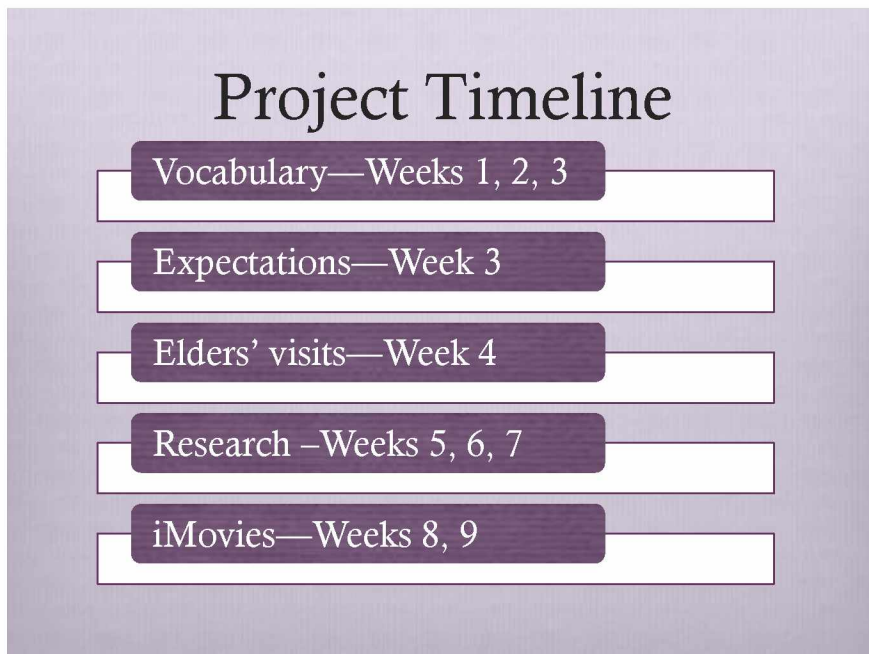
### *Elitarkat* (Objectives)

*Elitnaurat* (Students will):

- *Eliciqut caarkat atullerkaaneq* (Learn to use a checklist)
- *Nallunrirciqaat cuqyutii elitarkameng* (Learn about the rubric for their posters)
- *Eliciqut ellmeggneq yuvrillerkameggnek cuqluku-llu ikayuteng* (Learn to use a peer and self assessment)
- *Elitellermeggneq tarenraliciqut aturlukullu iMovie-likuneng* (Create a poster for their iMovie)
- *iMovie-liciqut nutem Alaska-rmiunek* (Create an iMovie in Yugtun about indigenous Alaskans)

### *Qaneryarami Elitarkat* (Language Objectives)

- *Nallunritanka aperyarat* (I know the vocabulary words)
- *Qanruteksugngaanka elitnaurucet aperyarat* (I can use the vocabulary words in a sentence)
- *Ikayyuqallu iMovie-liyugngaukuk Yugtun* (My partner and I will create an iMovie in Yugtun)



## Context

Bilingual Research Centers are implemented in the creation of iMovies that will become resources for future students. Alaska Studies is a 30-minute course that meets four days a week.

## Materials

- Alaska: A Land in Motion textbook
- Computers
- Storyboard (see Appendix A)
- Contact paper
- Construction paper
- Markers
- Scissors
- Glue
- Pencil
- Lined paper

## Vocabulary

*mitercaumalria* (highlighted or bolded)

*nunanguarani* (map)

*nutemllaat neqet* (traditional food)

*nutemllaat aklut* (traditional clothing)

*nerangnaqsaraq* (subsistence)

*qaneryaraq* (language)

*caskut* (tools and/or weapons)

*piciriyarat* (values)

## Day 1

1. Have the students read the content objectives and the language objectives posted on the board.
2. Introduce vocabulary by using [Total Physical Response \(TPR\)](#) techniques. TPR is a technique that promotes second language learners to learn new vocabulary. The words are associated with movement. The teacher says a word and makes a movement for it. The task is that when the teacher says that word, the students make the motion without having to say it. Have students act out the vocabulary words and actions
  - a. Use the [TPR method](#) to introduce the vocabulary.
  - b. Saying *mitercaumalria* (highlighted or bolded), with two fingers, make a sweeping motion like you are storyknifing. Have students repeat after you 3x.
  - c. Saying *nunanguarani* (map), with both hands side by side and above your head, make a big circle. Have students repeat after you 3x.
  - d. Saying *nutemllaat neget* (traditional food), place hands on shoulders then reach out. Next use your hand to act like you're putting food in your mouth. Repeat 3x.
  - e. Saying *nutemllaat aklut* (traditional clothing), place hands on shoulders then reach out. Next with both hands make a vertical line from your shoulders to your shoes to show clothing. Have students repeat after you 3x.
  - f. Saying *nerangnaqsaraq* (subsistence), make a clenched fist and with your other hand, make the motion like you are picking berries in a quick pace. Have students repeat after you 3x.
  - g. Saying *qaneryaraq* (language), place your hand near your mouth then reach out. Have students repeat after you 3x.
  - h. Saying *caskut* (tools or weapons), stretch out both arms and hands together. Then imagine pulling the string of a bow, pull one arm in then release the arrow. Have students repeat 3x.
  - i. Saying *piciryarat* (values), with one clenched fist, move hand vertically twice away from your body. Have students repeat 3x.
  - j. Repeat the vocabulary and motions 3x in order until the students have them down.
  - k. Then give the vocabulary out of order 3x to assess the students' comprehension of the vocabulary. Check to see that the students are acting out the correct actions for the vocabulary you are giving. (You can use popsicle sticks or the Random Name Generator app to help choose the vocabulary randomly).

## Day 2

1. Review the language objective. Have the students read out loud.
2. Review vocabulary by:
  - a. Using the TPR vocabulary: Repeat the words and motions 3x in order until the students have them down.

## Reflection:

I implemented this unit in the third quarter and since then I have made a lot of revisions.

Although our Social Studies time is allotted an hour, we technically had half an hour because I would be left with at least four students while the others were pulled out for [Response to Intervention](#) (RTI) services. During this time, between 3:00-3:30, we usually reviewed the Yugtun vocabulary since Yugtun is the L2 for those left in the room. If I were to teach this unit again, I would use the 30-minute block to develop their L2 by implementing activities like Information Gap using the vocabulary from previous lessons that include Yugtun Language Arts, *Kangingnaurvik* (Science), and *Alaskamek Elitnaurtukut* (Alaska Studies).

During the first two weeks of the third quarter, we were developing vocabulary. Some of our vocabulary development included Word Study (see Appendix B), where they write the word, the meaning, a picture, and a sentence to use. Other ways of developing vocabulary was by using [Total Physical Response](#) where they made a movement for the words they were learning. There are 32 words that had to be introduced and learned in the fourth grade. Nine of the words were groups of people indigenous to Alaska that include: Aleut, Alutiiq, Athabaskan, Eyak, Tlingit, Haida, Tshimshian, Inupiaq, and Yup'ik.

Out of the 32 words introduced and learned, we only used five of the



- b. Then give the vocabulary out of order to assess the students' comprehension of the words. Check to see that the students are acting out the correct actions for the vocabulary you are giving.
3. On the smartboard, show the vocabulary with pictures and words (see Appendix C). Explain that some vocabulary can be connected to other vocabulary words like for *nutemllaat aklut* (traditional clothing) can include other specific traditional clothing like: *atkuk* (parka), *kameksiik* (boots), *aliimatek* (mittens); *Nerangnaqsaraq* (subsistence) can be specific like: *kuvyallruuk* (they went fishing), *yaqulegcullruuq* (he went bird hunting), *tuntuvagtellruuq* (he caught a moose), *iqvallruuq* (he went berry picking); *Caskut* (tools and/or weapons) can be specific like: *uluat* (ulu's), *urluveq* (bow), *pitgaq* (arrow); *Piciryarat* (values) can be specific like: *kenkiyaraq* (love), *pingnatuuluta* (perseverance), *ukvertarluta* (believing), *qigcikiyaraq* (respect), *ilakuyulluta* (as one family or community--togetherness)
4. Have a copy of each word for the bilingual pairs. (Print the jumbled up vocabulary with words [see Appendix D] pictures for each bilingual pair). Then have them cut the pictures and the words.
5. Tell the bilingual pairs to match the pictures with the vocabulary. If one pair is done, have them check with another pair to see if they are the same. Have them discuss why they put them together the way they did. Continue until all the pairs are finished. The teacher does not provide answers at this point. If students asked you to check their work, respond by asking them if they talked with another bilingual pair. They have to learn to depend on each other and not so much on the teacher. Something that I say to my students at this point is: *Allat-qaa yuulguce'ten aptellruaten?* (Have you asked your peers to find the answer?)
6. Tell the bilingual pairs to discuss which words they like and why; which word is still hard for them to understand; and have the pair explain the word in their own words.
7. Tell them to write in their journals using the sentence stems:  
*Unuamek elitellruunga* \_\_\_\_\_. *Assikellruaqa aperyaraq una:* \_\_\_\_\_, *tua-i-wa* \_\_\_\_\_. *Una aperyaraq taringesciigatellruaqa:* \_\_\_\_\_. *Uumiku taringenrilkuma* \_\_\_\_\_. (Today I learned \_\_\_\_\_. I liked this vocabulary word: \_\_\_\_\_, because \_\_\_\_\_. I had a hard time understanding \_\_\_\_\_. The next time I don't understand I will \_\_\_\_\_.) I use the sentence stems so that the students will begin writing right away so that they're not sitting around thinking, "How do I begin?"

## Days 3-4

1. Review the language objective by having the students read it aloud.
2. Review vocabulary using vocabulary with pictures and words (see Appendix C). The bilingual pairs use their printed versions. Student A holds up one of the pictures and Student B reads the word or phrase. Then Student B holds up the next picture and Student A reads

vocabulary during the BRCs. These words were: Aleut, Athabaskan, *nutemllaq* ('ancient' per Rubicon), *nerangnaqsaraq* (subsistence), and *piciryarat* (traditional values).

During weeks 3, 4, 5, and 6, we were developing expectations for the poster, a peer assessment, self-assessment, and a rubric to use for the posters. These completed expectations, assessments and rubric took us about a week each. This task was relatively fast because we made them in English when they should have been done in Yugtun. During weeks 4, 5, and 6 is when we translated the expectations, assessments and rubric into Yugtun.

Weeks 7, 8, and 9 were actually used to research their indigenous group of Alaska with their bilingual pair. During their first official week of doing the research, we utilized the peer assessment and self-assessment on a daily basis. On week 8, the students assessed their peer and self once at the end of the week. On week 9, the students assessed their peer and self at least twice. Week 9 was the deadline for the completed posters, but all of the pairs needed more time to finish them up.

There are a few things that I have changed in my lesson plans to make sure their research is completed in a timely fashion. The first change I made is in reducing the number of vocabulary I have to introduce. I would still introduce the 32 words, but not make a big deal out of them learning each and every one of the

the word or phrase. Tell students to help each other through the process.

3. Have the students each pick a word that they had a hard time with from Day 2 and Day 3 journal entry. Then use Kagan and Kagan cooperative learning of [Quiz-Quiz-Trade](#). By using a cooperative strategy such as Quiz-Quiz-Trade (QQT), the students will have many chances to see and say the vocabulary. Through this practice, the students will be able to use the words during their research.
4. Have the bilingual pairs discuss words that they like and which words are still hard to understand. The pairs can go to another pair with their picture vocabulary and ask for clarification.
5. Tell them to write in their journals. *Unuamek elitellruunga* \_\_\_\_\_.  
*Assikellruaqa aperyaraq una:* \_\_\_\_\_, *tua-i-wa* \_\_\_\_\_.  
*Una aperyaraq taringesciigatellruaqa:* \_\_\_\_\_.  
*Uumiku taringenrilkuma* \_\_\_\_\_. (Today I learned \_\_\_\_\_.  
I liked this vocabulary word: \_\_\_\_\_, because \_\_\_\_\_.  
I had a hard time understanding \_\_\_\_\_.  
The next time I don't understand I will \_\_\_\_\_.)  
The sentence stems can be used as a way to also make the students think and plan, "The next time I don't understand, I will..."

## Day 5

1. Review the language objective by having the students read it out loud.
2. Have the students each pick a word that they had a hard time with from Day 4's journal entry. Then use Kagan and Kagan cooperative learning of [quiz, quiz, trade](#).
3. Share the Map of Alaska (see Appendix E—they are two maps). Explain that Athabaskan may look like one group on the first map, but that there are many different Athabaskan groups and languages, but for this project, we will use Athabaskan as a whole. Showing this map will also give them an idea of the vast languages indigenous people speak.
4. Introduce the checklist (see Appendix F) for the posters. Explain that these are the requirements for when they are doing the research. (Print out for each bilingual pair and have them keep it in their folders).  
By using this checklist, the students will have tasks to complete. This should ensure that they keep focused on their project. Each pair can use their checklist later on once their project begins.
5. Ask them if they would like to change some requirements or add to it. The reason why I ask them if they want to add or change the checklist is because I want them to feel that this is their project—for them to own it. If you give them some say in how things should look, the classroom environment will be more positive.
6. Have the bilingual pairs discuss other *nerangnaqsaraq* (subsistence) activities that are not in their vocabulary pictures and have them make a list. Then have the pairs discuss other *caskut* (tools and/or weapons) that are not in their vocabulary pictures and have them make a list as well. Using their background knowledge, they will

words. I had written that out of the 32, we only used 5 of the words in the students' research projects.

During their research, we also came across words that I could have introduced and had them learn in the beginning of the 3<sup>rd</sup> quarter. These vocabulary words were crucial in their research. They include: *Tangruarutii Alaska-m*, *nutemllaat neqet*, *nutemllaat aklut*, *nerangnaqsaraq*, *qaneryaraq*, *piciryarat*, *caskut*. (Map of Alaska, traditional food, traditional clothing, subsistence activities, language spoken, values, tools and weapons), so that is why they are a part of this current Teacher's Guide. I was frustrated with myself regarding the vocabulary words, because at the time I did not know which words were critical for the research.

Another change that I have made if I were to teach this unit again is not giving them a choice of which group of people indigenous to Alaska to base their research on. I would assign them a group instead because out of the five pairs, only one pair did their research on Aleut people and the other four pairs did their research on Athabaskan. After considering why this happened, I noticed that the other pairs chose to study "Athabaskan" because the stronger bilingual pair in Yugtun had chosen this as their study.

I would also utilize the peer assessment and self-assessment on a daily basis during their research because when I did not apply them, the student that spoke



most likely share other subsistence activities and tools and/or weapons.

7. The pairs then can read each other's posters and combine them all to have them use it as a future reference.
8. Tell them to write in their journal. *Unuamek elitellruunga allanek nerangnaqsaranek*:\_\_\_\_\_. *Allanek-llu caskunek aturyugngallemteñek elillua*:\_\_\_\_\_. (Today I learned other subsistence activities like:\_\_\_\_\_. I also learned other tools and/or weapons that include \_\_\_\_\_.)

## Days 6-8

For days 6-8, you will be inviting elders and/or community members. Ask the teachers *from* the community for a list of people to invite to "tell a story." If you have topics already made, it would be easier to explain what you want out of the visit. Not all community members are willing to go to the school, so when you call around the list of names that were potential *visitors*, tell them that you and the students can go to their house if they are not willing to come to the school.

1. Invited elder comes in (or we can visit them at their house) to tell a story about the different topics students are researching. Elders are very knowledgeable and their experiences can make the students' viewpoint broaden.
  - a. Day 6 topic is *nerangnaqsaraq* (subsistence);
  - b. Day 7 topic *caskut* (tools and/or weapons);
  - c. Day 8 topic; *piciryarat* (values)
2. You can voice record if s/he isn't comfortable to be filmed.
3. Using the voice recording, the students then can make a list of some other activities that are not listed in their posters.

## Day 9

1. Review the language objective by having the students read aloud.
2. Review the vocabulary by using Kagan and Kagan cooperative learning of [quiz, quiz, trade](#).
3. Review the checklist (see Appendix F) and make sure the pairs understand what it is used for. Each pair should have a printed version in their folders.
4. Introduce the rubric that will be used in their project. Alaska-mek Elitnauktukut Rubric (see Appendix G). Rubrics are used before, during, and after the project is finished. Rubrics give a guide for the students—what they're expected to do and how their project should look to receive their scores/grades. The rubric in this guide is used in Alaska Studies, but it can be revised to meet any project that is used in BRCs. Tell the students that they will get a grade using the rubric, once they complete their posters.
5. Have the pairs discuss which part of the rubric is hard for them to understand. If both pairs don't understand the same element in the rubric, they can go to another pair for clarification.
6. Using the Alaska-mek Elitnauktukut Rubric (see Appendix G), you're going to model how it will be used on a video made by a pair of fourth grade students in the 2014-2015 school year. [IMG 3135.mov](#). You will need to model because we cannot

Yugtun as their L2 backed away from the research process. When I had backed away from the assessments, some of their peer work became more like independent research on the stronger Yugtun speaker's part.

One outcome that I liked from their research was the translating piece into Yugtun. I had to explain more than once that when we translate, we don't translate word for word from English to Yugtun. It took a while for the weaker pairs to comprehend.

Another outcome that I liked was the transition from using the completed posters into making their iMovies. Because they already did their research and have written their work on the posters, it made making the iMovies faster and smoother.

As a closing to a project, we celebrated the completion of the students' projects by organizing a classroom feast for the students and their parents. During this time, the parents brought a dish to share during lunch. After a good meal, we watched the students' iMovie creations. A few of the parents were surprised that their child was speaking in Yugtun! This is an activity that I want to continue because it had more than one positive effect: the students were recognized and encouraged by their parents to continue to persevere; the students' confidence was boosted; and the students themselves wanted to do more projects using Yugtun as their language in

assume that the students already know how to use the rubric. Each bilingual pair will essentially “grade” their peers’ final product.

7. Have the pairs discuss the content of the video. What was it that they liked about it? Was the recording of the voices good? Did they use enough pictures and words in their video? Did the vocabulary they use to describe their research understandable?
8. As the pairs are discussing the content of the video, write these questions on a poster paper to be used later on as reference.

their creations.

## Day 10

1. Review the language objective.
2. Review the vocabulary by using Kagan and Kagan cooperative learning of [quiz, quiz, trade](#).
3. Introduce the peer/self-assessment (see Appendix H) for when they begin their research. Explain that after every research activity, they will assess their peer and themselves. The peer/self-assessment for this unit is simple because this may be the first time as well, that the students fill-out an assessment for their partner and themselves. Peer/self-assessments makes the students think about how they can be more helpful to their partner. It makes them ask questions about themselves and how they can improve their contribution when it is time for their research to begin.
4. Ask the students to discuss the peer/self assessment. Would they add or change any part of it?

## Day 11

1. Review the language objective.
2. Review the vocabulary by using Kagan and Kagan cooperative learning of [quiz, quiz, trade](#).
3. Assign each bilingual pair a topic for their research by using the random name generator. The topics are: Aleut, Alutiiq, Athabaskan, Eyak, Tlingit, Haida, Tsimshian, Inupiaq, Yupik. Make sure that the topics are not repeated. You will want to assign the bilingual pairs a topic because they may dwell too much time *thinking* about which topic to pick. You also want to assign them so that the classroom’s end product comprises the various indigenous groups in Alaska.
4. Print a couple of sheets for each bilingual pair. Using the storyboard (see Appendix A), have them plan how they want their posters to look. **(They will use the posters to make their iMovie).** The storyboard helps in their organizing. Another way that the storyboard can be used is by first cutting out all the boxes and then the pairs are able to manipulate the pictures or the plan to their liking. Visualizing their end-product posters by using the storyboard is also a good way for the pairs to use the target language, Yugtun in their planning stage.
5. Use the peer/self assessment (see Appendix H) at the end of the time.

## Days 12-24

1. Review the language objective by having the students read aloud.
2. Remind the bilingual pairs to use their checklist in their research.
3. During their research for their project, meet with each pair on a daily basis to gauge how far along they are. Meeting with each pair is a way to encourage them to keep going or giving them feedback. In each meeting, have them tell you what they found and what they wrote for their research. During these meetings, make sure that the information they find are facts and are appropriate to use in their poster.
4. Use the peer/self assessment (see Appendix H) at the end of the time.

## Days 25-28

1. Review the language objective by having the students read aloud.
2. Tell them that this is the last week for their posters to be finalized. You will have to remind them daily so that the pairs that are lagging behind do have a chance to catch-up.
3. (Pairs that are finished can begin their iMovie).
4. As the pairs are finishing up their posters, model again how to fill in the rubric. Each pair has to understand what the rubric's expectations are. By modeling, you are showing them and giving them an idea how to actually fill in a rubric. When a pair is finished, have the other bilingual pairs fill in the Alaska-mek Elitnautukut Rubric (see Appendix G).
5. Use the peer/self assessment (see Appendix H) at the end of the time.

## Day 29

1. Review the language objective by having the students read aloud.
2. Review the iMovie created by a pair of fourth grade students in the 2014-2015 school year. [IMG\\_3135.mov](#). This should give the pairs an idea of how they could use their posters to make the iMovie. As you watch the iMovie, stop it to show them how the posters were used. As the students were doing their actual research, they were also writing what they found into Yugtun; so this process of writing again doesn't have to happen unless their poster had a lot of revisions/editing needed.
3. Create a poster of questions to make the pairs think about the content of their iMovie. What was it that they liked about it? Was the recording of the voices good? Did they use enough pictures and words in their video? Did the vocabulary they use to describe their research understandable?
4. Tell the students that they should be thinking about these in their creation of the iMovie.
5. Use the peer/self assessment (see Appendix H) at the end of the time.

## Days 30-35

1. Review the language objective.
2. The pairs should be recording their voices and writing their scripts

as they are creating their iMovie, linking them to the pictures they found.

3. Rotate between each pair and see if their picture and sentences are correct.
4. Use the peer/self assessment (see Appendix H) at the end of the time.

## Day 36

Classroom feast is today. The students' parents are invited and can bring a dish to share. After the feast, watch the student pairs' creations.



## Appendix A: Example of a storyboard:

Page No. \_\_\_\_\_ Scene \_\_\_\_\_ Production \_\_\_\_\_ Story Artist \_\_\_\_\_


www.the-flying-animator.com

Appendix B: Word Study

Word	Meaning
Picture	Sentence

## *Appendix C: Vocabulary with Pictures and Words*



**mitercaumalria**



**nunanguarani**



**nutemllaat neqet**



**nutemllaat neqet (akutaq)**



**nutemllaat aklut (kameksiik)**



**nutemllaat aklut (atkut)**

*Appendix C: Vocabulary with Pictures and Words*



nutemllaat aklut (aliimatek)



nerangnaqsaraq (kuvyallruuk)



nerangnaqsaraq (yaqulegcullruuq)



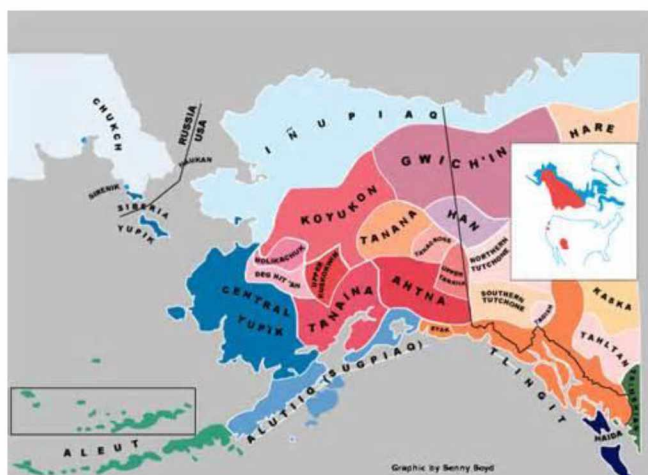
nerangnaqsaraq (tuntuvagtellruuq)



## Appendix C: Vocabulary with Pictures and Words



nerangnaqsaraq (iqvallruuq)



qaneryaraq



caskut (uluat)



caskut (urluveq, pitgaq)

*Appendix C: Vocabulary with Pictures and Words*



piciryarat (kenkiyaraq)



piciryarat (pingnatuuluta)



piciryarat (ukvertarluta)



piciryarat (qigcikiyaraq)

## *Appendix C: Vocabulary with Pictures and Words*



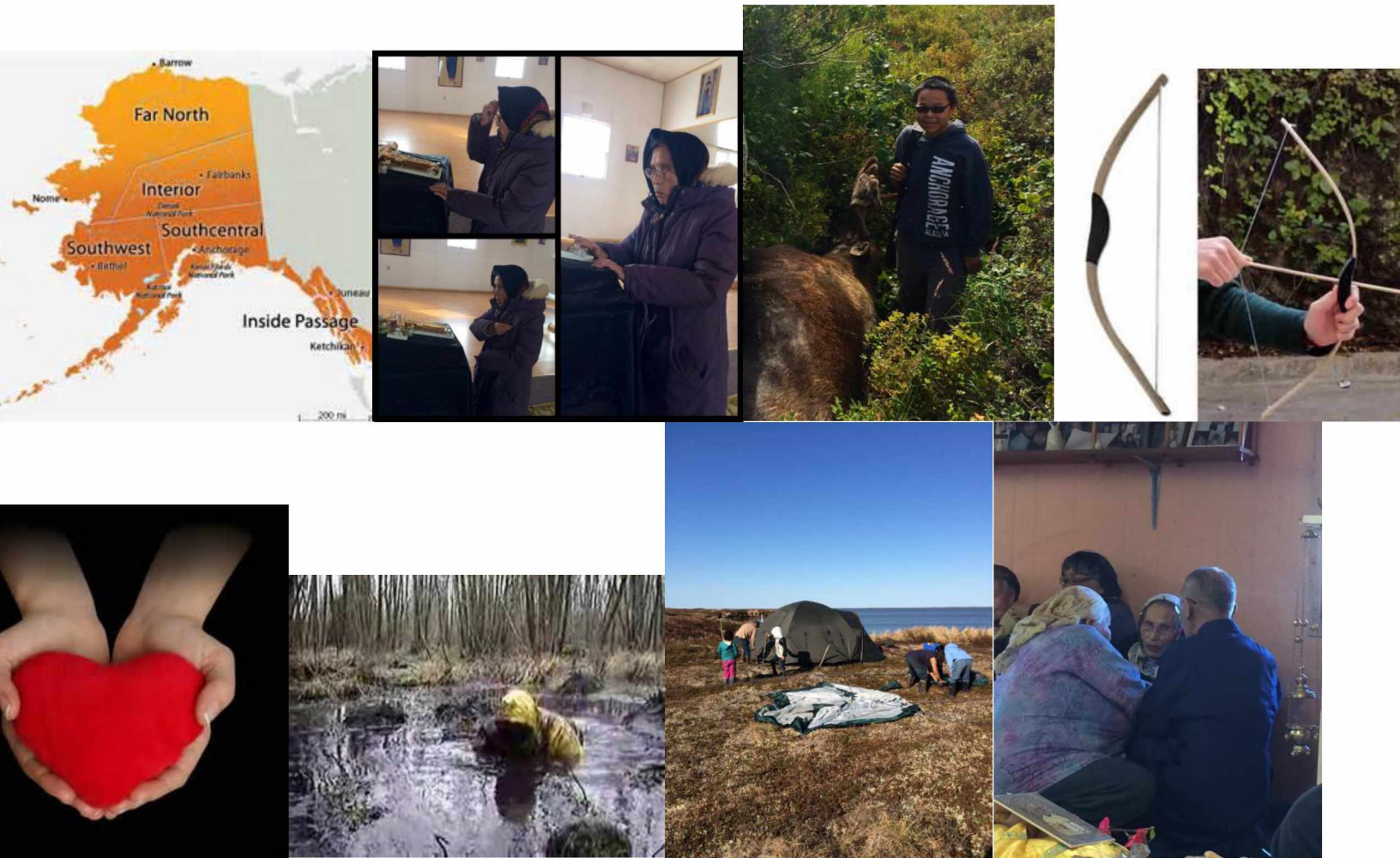
piciryarat (ilakuyulluta)







## Appendix D: Jumbled Up Vocabulary with Words



**piciryaraq (ilakuyulluta)**

**piciryaraq (qigcikiyaraq)**

**piciryaraq (ukvertarluta)**

**piciryaraq (pingnatuuluta)**

**piciryarat (kenkiyaraq)**

**caskut (urluveq, pitgaq)**

**caskut (uluat)**

**qaneryaraq**

**nerangnaqsaraq (iqvallruuq)**

**nerangnaqsaraq (tuntuvagtellruuq)**

**nerangnaqsaraq (kuvyallruuk)**

**nutemllaat aklut (aliimatek)**

**nutemllaat aklut (kameksiik)**

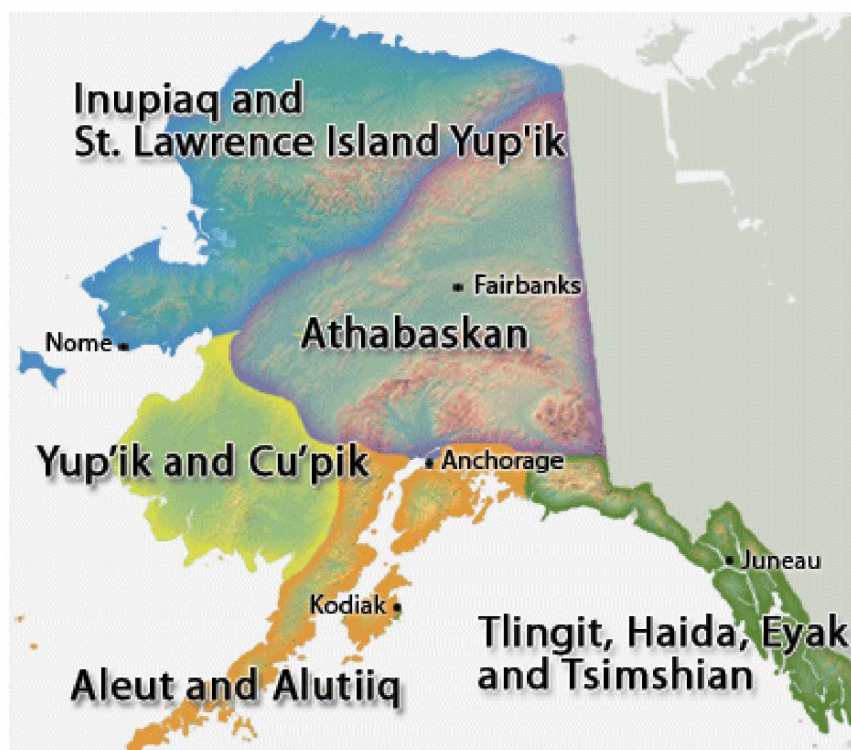
**nutemllaat aklut (atkut)**

**nutemllaat neqet (akutaq)**

**nutemllaat neqet**

**mitercaumalria**

**nunanguarani**



Uitaarkaulriit Tarenraliami

**Alaska-mek Elitnaurtukut**

1. Tangruarutii Alaska-m  
mitercaumaluni
2. Nutemllaat neqet
3. Nutemllaat aklut
4. Nerangnaqsaraq
5. Qaneryaraq
6. Caskut
7. Piciryarat



**Appendix G: Alaska-mek Elitnautukut Rubric**

<b>Alaska-mek Elitnautukut Tarenraliami Cuqyun (Rubric)</b>	<b>Elicallemteneq Igaumauq</b>	<b>Igaryaraq</b>	<b>Nallunailkutut</b>	<b>Yugtun Pilimauq</b>	
<b>4</b>	7 piciulrianek tarenraliami igausngaut	Alangqavkenateng igausngalriit qaqimaut	Arcaqalriit nallunailkutut naaqsiigatanka	Tamarmi Yugtun qaqimauq.	
<b>3</b>	5-6 piciulrianek tarenraliami igausngaut	1 alartellruuq igausngalriami	Iliit arcaqalriit nallunailkutut naaqsiigatanka. Mitercarnaquteng.	Amleq Yugtun qaqimauq.	
<b>2</b>	3-4 piciulrianek tarenraliami igausngaut	2 alartellruuq igausngalriami	Amlleret arcaqalriit nallunailkutut naaqsiigatanka. Mitercarnaquteng.	Ilii Yugtun qaqimauq.	
<b>1</b>	2, wall'u 1 piciulrianek tarenraliami igausngaut	3+ alartellruuq igausngalriami	Arcaqalriit nallunailkutut naaqsiigatanka. Mitercarnaquteng wall'u miksiiyaagluteng.	Kass'atun qaqimauq.	

### Wangnek Umyuarteqelqa

	0	1	2	3
<b>Ikayuqlunuk umyuarteqlunuk</b>	Ikayuqsaitaq a elitnaullgutka	Ataucimek umyuarteqlemnek qanrutellruaqa	Malrugnek umyuarteqlemnek qanrutellruaqa	Tamalkuitnek umyuarteqlemnek qanrutellruaqa

Atqa \_\_\_\_\_

\_\_\_\_\_/3

### Ikayullma Ayuqucia

	0	1	2	3
<b>Niicugnilartuq elitnaullgutka</b>	Elitnaullgutka niicugniyuituq	Elitnaullgutka iliini niicugnilartuq	Elitnaullgutka niicugnilartuq	Elitnaullgutka niicugnirrlainalartuq
<b>Ikayularaanga elitnaullgutma</b>	Elitnaullgutma ikayuyuitaanga	Iliini elitnaullgutma ikayularaanga	Elitnaullgutma ikayularaanga	Elitnaullgutma ikayurturalaraanga

Ikayulqa \_\_\_\_\_

ERNEQ \_\_\_\_\_

\_\_\_\_\_/6

The project web site can be accessed at:

<http://jsipary.weebly.com/>

